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The hunter prefers going out with his gun on an empty stomach; he says, that hunger stimulates him to exertion by reminding him continually of his wants, whereas a full stomach makes a hunter easy, careless and lazy, ever thinking of his home and losing his time to no purpose. With all their industry, nevertheless, and notwithstanding this strong stimulant, many a day passes over their heads that they have not met with any kind of game, nor consequently tasted a morsel of victuals; still they go on with their chase, in hopes of being able to carry some provisions home, and do not give up the pursuit until it is so dark that they can see no longer.

The morning and evening, they say, are the precious hours for the hunter. They lose nothing by sleeping in the middle of the day, that is to say, between ten o'clock in the morning and four in the afternoon, except in dark, cloudy and rainy weather, when the whole day is nearly equally good for hunting. Therefore the hunter, who happens to have no meat in the house, will be off and in the woods before day-light, and strive to be in again for breakfast with a deer, turkey, goose, bear, or racoon, or some other game then in season. Meanwhile, his wife has pounded her corn, now boiling on the fire, and baked her bread, which gives them a good breakfast. If, however, the husband is not returned by ten o'clock in the forenoon, the family take their meal by themselves, and his share is put aside for him when he comes home.

The Indians have a number of manners of preparing their corn. They make an excellent pottage of it, by boiling it with fresh or dried meat (the latter pounded), dried pumpkins, dry beans, and chesnuts. They sometimes sweeten it with sugar or molasses from the sugar-maple tree. Another very good dish is prepared by boiling with their corn or maize, the washed kernels of the shell-bark or hickory-nut. They pound the nuts in a block or mortar, pouring a little warm water on them, and gradually a little more as they become dry,

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262 tion, adding that the hog and the bear fed on dirty things,
157 and yet we ate their meat with a good appetite. The cat, however, notwithstanding all the arguments in its favour, remained untouched, and was taken back by the old hunter and cook to its former place at his fire.

But now, Popunhank, whom we believed to be lost, and our guide, who once more had gone out, and exerted himself in vain to kill a deer, came in together. The guide had been desired as he pursued his hunt to look for our lost companion, and had the good luck to find him at the distance of five or six miles, with a fine deer that he had killed. He lost no time in bringing him back to our camp.

The sight of these two men dragging a large deer along was truly joyful to us, as well on account of the recovery of our lost friend, as of the meat that he brought. All felt the cravings of hunger, all were delighted with the certain prospect of immediate relief, yet no boisterous or extraordinary rejoicing took place, but all called out with one voice: *Anischi! Anischi!* we are thankful. The wild cat, which yet remained untouched, was thrown out of the camp, and dismissed by the old cook with these
261 words: "Go, cat, we do not want you this time!"

266 The woods and waters, at certain times and seasons,
[251] furnish to the Indians an abundant supply of wholesome nourishing food, which, if carefully gathered, cured and stored up, would serve them for the whole year, so that none need perish or even suffer from hunger; but they are not accustomed to laying in stores of provisions, except some Indian corn, dry beans and a few other articles. Hence they are sometimes reduced to great straits, and not seldom in absolute want of the necessaries of life, especially in the time of war. Yet, notwithstanding the numerous famines they have been visited with, they have among their traditions but one instance on record in which an human life was taken for the support of others, although they relate many cases

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in which numbers of them were actually starved to death. The case I allude to was so singular a circumstance, that it seems the cruel act to which it gave rise was almost unavoidable. I shall relate it here as I have received it from the most unquestionable authority.

In the winter of 1739—40, ever since remembered as the hard winter, when the ground was covered with a very deep snow, a woman with three children, was coming from beyond the Allegheny mountains on a visit to her friends or relations residing at the great island on the west branch of the Susquehannah. After she had reached [103] that river somewhere about *Achtschingi Clammui*, which the whites have corrupted into *Chingleclamoose*, the snow fell in earlier than had been before known, to such a depth, that she could not proceed any farther. She began with putting herself and her children on short allowance, in hopes that the weather might become more moderate, or the snow so hard that they could walk over it. She strove to make her little store of provisions last as long as she could, by using the grass which grew on the river's edge, and certain barks as substitutes, which she boiled to make them digestible; but more snow falling, until at last it rose to the height of a fathom or six feet, she was deprived even of that wretched food, and the wolves hovering about day and night, often attempting to rush into her little encampment, her whole time was taken up with procuring wood and making fires to prevent herself and her children from being frozen to death, and keeping those voracious animals at a distance by throwing out fire-brands to them. Her situation, at last, became intolerable. Having no alternative but that of sacrificing one of her children, she resolved on destroying the youngest, in order to preserve the others and herself from the most dreadful death. After much hesitation, she turned away her eyes and with a trembling hand gave the fatal stroke, filling at the same time the air with her loud lamentations.—She now thought she had obtain-

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266 ed a temporary relief, and that she might be able to support herself and her surviving children until a change in the weather should take place, so that they could be able to proceed on their journey; but the wolves getting the scent of the slaughtered child, became more furious than before, her danger every moment became more imminent. She now filled the air with her cries and supplications to the Great Spirit that he would look down with compassion on their awful condition, and save them by his almighty power.—But still the danger increased, the horrid food was almost exhausted, and no relief came. Already she contemplated sacrificing another child; she looked at each of them again and again with a mother's eye, now resolving on killing the one, then changing her mind, and endeavouring to determine on the destruction of the other; she hesitated, wept, despaired, and the children, well understanding what she meant, prayed that they might all die together. While in this situation, her hand already lifted to strike the fatal stroke, the yell of two approaching Indians strikes her ear, and the murderous weapon falls from her hand. The men with rackets to their feet now appear and the dreadful scene is at once closed. They had provisions with them. They made a pair of rackets for the woman to walk on, and brought her and her children along in safety to the Big Island, where my informants resided at the time. I cannot remember whether they told me that they had gone to that spot in consequence of a dream, or of some strong presentiment that they should find human creatures in distress; certain I am, however, that it was owing to one or other of these causes.

[481]

[103] The place where this awful event took place was since called *Enda Mohótink*, which means "where human flesh was eaten." This name has been very familiar to the Indians who resided in that part of the country.

156
184 There is a spot of land at the edge of the great Pine or Beech Swamp, precisely where it is crossed by the

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CHAPTER XXVIII.

BODILY CONSTITUTION AND DISEASES.

147 482 THE Indians are in general a strong race of men. It is very common to see a hunter come in with a whole deer on his back, fastened with a *Happis*, a kind of band with which they carry loads; it rests against the breast, that which the women use rests against the forehead. In this manner they will carry a load which many a white man would not have strength enough to raise from the ground. An Indian, named Samuel, once took the flour which was ground out of a bushel of wheat upon his back at sun-rise within two miles from Nazareth, and arrived with it in the evening of the same day at his camp at Wyoming. When the Indians build houses, they carry large logs on their shoulders from the place where the tree is cut down to where they are building.

147 Nevertheless, when put to agricultural or other manual labour, the Indians do not appear so strong as the whites; at least, they cannot endure it so long. Many reasons may be given for this, besides their not being accustomed to that kind of work. It is probably in part [261] to be ascribed to their want of substantial food, and their intemperate manner of living; eating, when they have it, to excess, and at other times being days and weeks in a state of want. Those who have been brought up to regular labour, like ourselves, become robust and strong and enjoy good health. Such was the case with the Christian Indians in the Moravian settlements.

So late as about the middle of the last century, the Indians were yet a hardy and healthy people, and many

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converted for thirty years and had always led a regular life, and who had thirteen children. Others had from six to nine. In general, however, the Indians seldom have more than four or five children.

The Indian children, generally, continue two years at the breast, and there are instances of their sucking during four years. Mothers are very apt to indulge their last child, children in this respect enjoy the same privilege alike.

I have never heard of any nation or tribe of Indians who destroyed their children, when distorted or deformed, whether they were so born or came to be so afterwards. I have on the contrary seen very particular care taken of such children. Nor have I ever been acquainted with any Indians that made use of artificial means to compress or alter the natural shape of the heads of their children, as some travellers have, I believe, pretended.

The disorders to which the Indians are most commonly subjected are pulmonary consumptions, fluxes, fevers and severe rheumatisms, all proceeding probably from the kind of life they lead, the hardships they undergo, and the nature of the food that they take. Intermitting and bilious fevers set in among them regularly in the autumn, when their towns are situated near marshy grounds or ponds of stagnant water, and many die in consequence of them. I have observed that these fevers generally make their first appearance in the season of the wild plum, a fruit that the Indians are particularly fond of. Sometimes also after a famine or long suffering for want of food, when they generally make too free an use of green maize, squashes and other watery vegetables. They are also subject to a disease which they call the *yellow vomit*, which, at times, carries off many of them. They generally die of this disease on the second or third day after the first attack.

Their old men are very subject to rheumatisms in the back and knees; I have known them at the age of 50 or

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These grow on very stony ground near the water, where the sunshine is particularly hot. In these parts I have not come across this variety.

Besides, there are mulberries,[95] plums,[96] and wild grapes of three sorts, those growing on high ground[97] or hills being the best; those[98] found in the bottoms are very sour. Crabapples[99] grow in great plenty and the Indians, being very fond of sharp and sour fruit, eat them in abundance.

Of nuts there are found: (1) The well known hazel nut,[100] (2) the hickory nut,[101] found in great plenty in some years and which the Indians gather in large quantities and use not only as they find them — they have a very sweet taste — but also extract from them a milky juice used in different foods and very nourishing. Sometimes they extract an oil by first roasting the nut in the shell under hot ashes and pounding them to a fine mash, which they boil in water. The oil swimming on the surface is skimmed off and preserved for cooking and other purposes. (3) The walnut of two varieties, the white walnut[102] deriving its name from the color of the wood which, strictly speaking, is gray, and the black walnut,[103] of which the wood is dark-brown, sometimes even shading into violet. The latter is very much used by cabinet makers for tables, chests and other things. The nuts, the one variety having a very hard shell, are eaten, but are very oily.

The papa[104] tree, which I have seen nowhere else than along the Ohio, bears a very beautiful fruit, in form and size resembling a middle sized cucumber, of an agreeable smell and taste.

Wild laurel[105] is found in the bottoms in great abundance; the berries are smaller than those found elsewhere, but have about the same taste. Of these, even the whites make use. They grow on bushes, the wood of which has a strong spicy odor and taste, used by the Indians for medicine and called by the English, spicewood.[106]

Chestnuts[107] are very plentiful in some years. The Indians gather them and prepare various dishes with them. A larger variety of chestnuts[108] is native to these parts, but these are not fit to eat.

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friends will not give him peace until he has designated some one to take his place in the arrangement for sacrificial feasts.

Preparations for such a sacrificial feast extend through several days. The requisite number of deer and bears is calculated and the young people are sent into the woods to procure them together with the leader whose care it is to see that everything needful is provided. These hunters do not return until they have secured the amount of booty counted upon. On their return they fire a volley when near the town, march in in solemn procession and deposit the flesh in the house of sacrifice. Meantime the house has been cleared and prepared. The women have prepared fire-wood and brought in long dry reed grass, which has been strewn the entire length of the house, on both sides, for the guests to sit upon. Such a feast may continue for three or four nights, the separate sessions beginning in the afternoon and lasting until the next morning. Great kettles full of meat are boiled and bread is baked. These are served to the guests by four servants especially appointed for this service. The rule is that whatever is thus brought as a sacrifice must be eaten altogether and nothing left.[300] A small quantity of melted fat only is poured into the fire. The bones are burnt, so that the dogs may not get any of them. After the meal the men and women dance, every rule of decency being observed. It is not a dance for pleasure or exercise, as is the ordinary dance engaged in by the Indians. One singer only performs during the dance, walking up and down, rattling a small tortoise shell filled with pebbles. He sings of the dreams the Indians have had, naming all the animals, elements and plants they hold to be spirits. None of the spirits of things that are useful to the Indians may be omitted. By worshipping all the spirits named they consider themselves to be worshipping God, who has revealed his will to them in dreams. When the first singer has finished he is followed by another. Between dances the guests may stop to eat again. There are four or five kinds of feasts, the ceremonies of which differ much from one another.

In another kind of feast the men dance clad only in their Breech-clout, their bodies being daubed all over with white clay.